the male at once starts again from the top; thus the friction continues without an interval. The motion widens the notch in the female to such an extent that the male penetrates and begins to burn it : the ashes find their way out by the lateral notch ; a little dry grass has been placed there and soon begins to smoulder. An expert obtains fire after six or seven consecutive frictions, especially when using bulolo. 372

Embers are kept burning as far as possible the whole night in the fire-place. Should they however have been allowed to go out, the mistress of the kitchen will send her daughter to the neighbouring hut or village to fetch a glowing cinder. This is called *ku woka* (1). The ember will be carefully carried in a sala shell or occasionally in a big snail shell. There is a characteristic rule to be observed in the woka operation. It must generally always be performed by the same person. If two women go to fetch an ember the same day from two different villages, the first must spit upon the ember of the second and extinguish it, because it is a taboo to have in the same village two fires obtained from two different sources. The act of spitting on one of the embers will "remove misfortune (susa khombo)."

Salt, also an object of primary necessity in culinary art, has always been known to the Thongas, as far back as can be remembered ; the name *munyu* (mu-mi) is a genuine Bantu word. Natives can procure it in three different ways : by gathering dried salt on the lagoons near the sea (wolela sole), and in the pans (salt pans) on the mountains (Zoutpansberg), or, when salt is not deposited on the soil, they take salted earth, put it into a conical basket and slowly pour water upon it : this percolates through into a pot, carrying the salt with it, and the solution thus obtained is evaporated. See the adjoining reproduction of a photograph, taken in the extreme North East of the Transvaal, by the Rev. P. Rosset. A third way of obtaining salt is from a certain Composita plant which is wide-spread in the plains of the Low Country ; it is burnt and its ashes washed in order to extract the 263 317 259

(1) *Woka*, from the same root as *wora*, to warm oneself at the fire and *woska*, to roast meat.

263 317 258 small amount of salt it contains! This is a long process attended with very unsatisfactorily results. During the Anglo-Boer war, Natives round Leydsdorp reverted to it as all the stores were closed and no salt was procurable.

Salt manufacture, Northern Transvaal. *Phot. P. Rossat.*

Nowadays Native manufacture of salt has entirely ceased. The beautiful glistening white article has advantageously replaced the greyish, blackish mixture of former times.

II. *Food.*

252 581 It is not an exaggeration to speak of a culinary art amongst the Thongas. They give great attention to cooking. Of a woman who knows how to cook well, it is said: "Awa hisa" "she burns;" not that she lets the sauce burn, but this expression corresponds to the French "cordon bleu." A girl who "hisa" will have more chance of being "lobola" than another.

252 192 This importance given to cooking explains the great richness of the culinary vocabulary. Every variety of dish or of culinary process has its particular name, and to master all these terms